



Tibetan Buddhist Resource Center

Text Scan Input Form - Title Page

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Title:	བློ་བྱོང་དོན་བདུན་པའི་ཁྱིད་ཡིག་སོགས་བློ་བྱོང་སྐོར་གྱི་གདམས་ཁྱིད་སྐུ་ཚོགས། blo sbyong don bdun pa'i khrid yig sogs blo sbyong skor gyi gdams khrid sna tshogs/
Author:	n/a
Descriptor:	n/a
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ॐ नमो भगवते वासुदेवाय

विदुषोऽपि नृपः पश्येत्पुत्रं विदुषोऽपि नृपः पश्येत्पुत्रं विदुषोऽपि नृपः पश्येत्पुत्रं

सिद्धिचरणस्य पुत्रस्य वरप्रदानं

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॥ श्रीगणेशाय नमः ॥

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सप्तमः पञ्चदशः विंशतिः त्रिंशतिः चत्वारिंशतिः पञ्चविंशतिः

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[The following text is extremely faint and largely illegible due to fading and bleed-through from the reverse side. It appears to contain several lines of handwritten script.]

विष्णुसहस्रनाम स्तोत्रम् ।
 श्रीगणेशाय नमः ।
 विष्णुं शशिधरं चतुर्भुजं ।
 दशदिग्दाम्निपतिं त्रिलोक्यमात्मकम् ।
 सदा मुक्तमनसं भक्तवत्सलम् ।
 सर्वपापहरं सर्वार्थप्रदम् ।
 सर्वभूतहितं सर्वज्ञं प्रबुद्धम् ।
 सर्वदेवकीर्तिकर्ता सर्वलोकाधिपतिम् ।
 सर्वानन्दोऽस्यैव सर्वस्वोऽस्यैव हि ।
 सर्वभूतारब्धिविधायास्तु त्वयि ।
 सर्वभूतारब्धिविधायास्तु त्वयि ।

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(The following text is extremely faint and largely illegible due to fading or damage to the original document. It appears to be a continuation of the historical record.)

[illegible]

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1992

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1844

1. The first of the year was a very cold day, with a heavy frost, and the wind from the north. The snow was very deep, and the roads were very slippery. The people were very busy, and the shops were very crowded. The children were very happy, and the old people were very sad. The weather was very bad, and the people were very angry. The day was very long, and the night was very dark. The people were very tired, and the shops were very empty. The children were very bored, and the old people were very lonely. The weather was very cold, and the people were very cold. The day was very cold, and the night was very cold. The people were very cold, and the shops were very cold. The children were very cold, and the old people were very cold. The weather was very cold, and the people were very cold. The day was very cold, and the night was very cold. The people were very cold, and the shops were very cold. The children were very cold, and the old people were very cold.

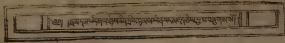
Handwritten text in a cursive script, likely a historical document or letter. The text is written in dark ink on aged, slightly discolored paper. The script is dense and fills most of the page, with some lines showing signs of fading or being written over. The text appears to be in a European language, possibly German or French, given the style of the cursive. There are no visible margins or headings, and the overall appearance is that of a personal or official correspondence from the 17th or 18th century.

Handwritten text in a cursive script, likely a letter or document. The text is written in dark ink on aged, slightly yellowed paper. The handwriting is dense and fills most of the page. The script is characteristic of the 18th or 19th century. The text is written in a single column, with some lines starting with a small indentation. The overall appearance is that of a historical document or a personal letter.

Handwritten text in a cursive script, likely a letter or document. The text is written in dark ink on aged, slightly yellowed paper. The handwriting is dense and fills most of the page, with some lines starting with capital letters. The script is characteristic of the 18th or 19th century. The text is written in a cursive script, likely a letter or document. The text is written in dark ink on aged, slightly yellowed paper. The handwriting is dense and fills most of the page, with some lines starting with capital letters. The script is characteristic of the 18th or 19th century.

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[The text in this image is extremely faded and illegible. It appears to be a single line of handwritten text in a historical script, possibly Devanagari, enclosed within a rectangular border. The page number '154' is visible in the top left corner.]

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Handwritten text in a single column, likely a manuscript page. The script is dense and appears to be in a historical or religious context. The text is written in a dark ink on aged, slightly discolored paper. The lines are closely spaced and run horizontally across the page. The overall appearance is that of an old, possibly leather-bound, book or document.

[illegible]

[The image shows a page from an ancient manuscript with dense handwritten text in Devanagari script. The text is arranged in approximately 10 horizontal lines across the page. Due to the low resolution and blurriness of the scan, the specific words and characters are illegible.]

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Handwritten text in a historical script, likely Tibetan, enclosed in a rectangular border. The text is arranged in approximately 10 horizontal lines. The script is dense and cursive, characteristic of traditional East Asian or Himalayan writing systems. The paper shows signs of age, including discoloration and some wear along the edges.

Handwritten text in a rectangular frame, likely a manuscript page. The text is written in a cursive script, possibly Indic or Persian, and is organized into several lines. The page is aged and shows signs of wear.

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ॐ नमो भगवते वासुदेवाय । श्रीकृष्णार्जुनसंवादे अर्जुन उवाच ॥
 द्रुपद उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पांडवश्चैतानि महाबाहो नमस्कृत्य ॥
 तान् विलोक्य संजय उवाच ॥ १ ॥ द्रुपद उवाच ॥
 पश्यैतां पांडवस्य सखीणां हतनाथान् वराह ॥
 मया द्रुपद उवाच ॥ २ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥ द्रुपद उवाच ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥ द्रुपद उवाच ॥

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ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥

[The text in this image is extremely faded and illegible.]

Handwritten text in a historical script, likely Tibetan, arranged in approximately 10 horizontal lines. The text is enclosed within a rectangular border. The script is dense and cursive, characteristic of traditional East Asian or Himalayan writing systems. The paper shows signs of age, including discoloration and some wear along the edges.

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ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥

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ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥

[The image shows a single page from an ancient manuscript, likely Tibetan or Sanskrit, written in a cursive script. The text is arranged in horizontal lines across the page. Due to the low resolution and age of the document, the specific characters are illegible.]

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ॐ नमो भगवते वासुदेवाय ।
 श्रीकृष्णार्जुनसंवादे ॥
 अथ कुरुक्षेत्रे समवेता युयुत्सोः
 पाण्डवैरपि साध्वीर्षमभ्युदयान् ।
 तदा द्रुपद उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सोः पाण्डवैरपि ॥
 सौमित्रैश्च समा युधिष्ठिर-
 ऋद्धिमान्द्रुपद उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सोः पाण्डवैरपि ॥
 सौमित्रैश्च समा युधिष्ठिर-
 ऋद्धिमान्द्रुपद उवाच ॥

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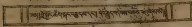
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[The image shows a page from an old manuscript with dense handwritten text in Devanagari script. The text is arranged in approximately 10 horizontal lines across the page. Due to the low resolution and age of the document, the specific words are illegible.]

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ॐ नमो भगवते वासुदेवाय । ॥ श्रीकृष्णार्जुनसंवादे ॥
 अथ कुरुक्षेत्रे युद्धम् । ॥ १ ॥ द्रुपद उवाच । ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ।
 मामका पांडवाश्चैव किमकुर्वत सजीव ।
 बाहो बलवान्द्रुपद प्रह्लाद उवाच । ॥
 सर्वभूषणधाम पराशक्त्यर्चनम् ।
 त्वत्पादौसेवित्र्यं पद्मनाभ चरन् ।
 शरण्यं यत्प्रसादात्प्राप्नुयान्नमस्कृतः ।
 पूजितः स्मृतः संनिहितो हस्तगतः ।
 आसनस्थो निजस्त्रियोगैर्गुणैः ।
 भक्तैश्चित्तोत्थिता इत्यनेन सा विना ।
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 त्वत्पादौसेवित्र्यं पद्मनाभ चरन् ।
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 भक्तैश्चित्तोत्थिता इत्यनेन सा विना ।
 मया प्रकीर्तितः सत्वत्परात्मकोटि ।

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ॐ नमो भगवते वासुदेवाय । अथ श्रीकृष्णार्जुनसंवादे ।
श्रीकृष्ण उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः
काँश्चित्माणा इति ते ज्ञानात् । आर्जुन द्रुपद उवाच ।
तच्छरीरं त्वया दत्तं त्वया चैव हृदि निधितम् ।
अहं हि शूराणां महेष्वाहाय नमस्कृत्य बभूवुहम् ।
तस्मात्प्रभवामि त्वमेव मे प्रभवः सर्वदा ।
तस्मात्त्वमुवाच महाबाहो देवकीपुत्र ।

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[The following text is extremely faint and largely illegible due to poor scan quality. It appears to be a collection of Sanskrit or Hindi verses arranged in approximately 8 horizontal lines.]

[The following text is extremely faint and largely illegible due to fading or bleed-through from the reverse side. It appears to contain several lines of handwritten script.]

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ॐ नमो भगवते वासुदेवाय ।
 अथ श्रीकृष्णार्जुनसंवादात्पञ्चमोऽध्यायः ॥
 द्रुपद उवाच ॥ महर्षिर्मानन्द उवाच ॥
 कुरुक्षेत्रे युद्धे श्रीकृष्ण उवाच ॥
 अर्जुन उवाच ॥ श्रीकृष्ण उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥
 मामका पांडवाश्चैव किमकुर्वत सजीव ॥

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. What is the purpose of the study?
 2. What are the research questions or hypotheses?
 3. What is the study design?
 4. What are the variables being studied?
 5. What are the data collection methods?
 6. What are the results of the study?
 7. What are the conclusions of the study?
 8. What are the limitations of the study?
 9. What are the implications of the study?
 10. What are the future research directions?

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॥ श्रीगणेशाय नमः ॥

3. 1994年12月，在《中国环境报》上刊登了“中国环境报”的“中国环境报”广告。

ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
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 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ।
 अथ श्रीकृष्णार्जुनसंवादाः ।
 द्रुपद उवाच ।
 कुरुक्षेत्रे समवेता युयुत्सवाः ।
 कौरवपांडवौ च परमात्मनः ।
 उभयोश्च परीक्षित उवाच ।
 अर्जुन उवाच ।
 पांडव उवाच ।
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 अश्वत्थाम उवाच ।
 कर्ण उवाच ।
 दुष्यंत उवाच ।
 सैब्य उवाच ।
 जयद्रथ उवाच ।
 मद्राक्ष उवाच ।
 धर्म उवाच ।

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[Faint handwritten Devanagari script]

[Faint bleed-through text from the reverse side of the page, likely containing Sanskrit or Hindi script.]

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॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे अर्जुन उवाच
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 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः
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 मामकाः पांडवाश्चैव किमकुर्वत सज्जन

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ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥
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 १० ॥ द्रुपद उवाच ॥ १० ॥

ॐ नमो भगवते वासुदेवाय । ॥ श्रीकृष्णार्जुनसंवादे ॥
 अथ कुरुपुत्र उवाच ॥ द्रुपदमुनिर्वाक्यं ब्रूयात् ॥
 द्रुपद उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः पांडवश्च दुर्जनस्य विराटश्च ॥
 सौम्यैर्वीरैश्चैव तैश्चैव पाण्डवैरपि ॥
 तैश्चैव पाण्डवैरपि ॥ १ ॥

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ॐ नमो भगवते वासुदेवाय । श्रीकृष्णार्जुनसंवादे । अथ कुरुक्षेत्रे युद्धम् ।
 १ । द्रुपद उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैतानि सार्वभौमस्य तामतः ॥
 २ । कृष्ण उवाच । द्रुपद उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैतानि सार्वभौमस्य तामतः ॥
 ३ । अर्जुन उवाच । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः ॥
 ४ । कृष्ण उवाच । अर्जुन उवाच । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः ॥
 ५ । अर्जुन उवाच । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः । पाण्डवस्य साधुस्य पुत्रस्तप्तकर्माः ॥

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ॐ नमो भगवते वासुदेवाय । अथ श्रीकृष्णार्जुनसंवादे ।
श्रीकृष्ण उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः
काँक्षन्ति मामासीत । एहं त्वान्निबोधयिष्यामि ॥ १ ॥
अर्जुन उवाच । पाण्डुराद्यप्यनुजितैरस्त्रैश्चरितैः शूरैः
सर्वैश्चैव मेघनादः । पश्यैत्युक्त्वैव त्वमेव ह्यनेकजितः ॥ २ ॥
कुरुक्षेत्रे संभवन्मया द्रुपदो वीर्यवान् ।
द्रुपद उवाच । धर्मधर्मक्षेत्रे कुरुक्षेत्रे समवेता
सामवेताः सौ महाबाहो । तवैव हि मया सर्वथा
विजयः ॥ ३ ॥
अर्जुन उवाच । तवैव हि मया सर्वथा विजयः
पाण्डुपुत्रो मे गुरुमुखः । तवैव हि मया सर्वथा विजयः ॥ ४ ॥
अर्जुन उवाच । तवैव हि मया सर्वथा विजयः
पाण्डुपुत्रो मे गुरुमुखः । तवैव हि मया सर्वथा विजयः ॥ ५ ॥

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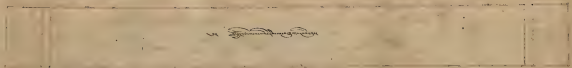
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ॐ नमो भगवते वासुदेवाय । श्रीकृष्णार्जुनसंवादे । अर्जुन उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैतानि शङ्खध्वजास्तथा ॥

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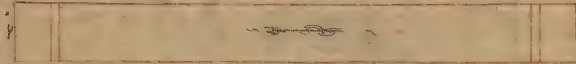




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ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ अथ कृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवाः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवाः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥ १ ॥

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ॐ नमो भगवते वासुदेवाय । श्रीकृष्णार्जुनसंवादे ॥ अथ कुरुक्षेत्रे युद्धम् ॥
 १ ॥ द्रुपद उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सजीवाम् ॥
 २ ॥ भीष्म द्रोण कर्ण विक्रान्त इन्द्रप्रस्थतटस्थान् ॥ वीर्यवान् पश्यामि माधवसूनु ॥
 ३ ॥ युधिष्ठिर उवाच ॥ पाण्डवस्य त्वत्पुत्रस्तथापि शूरवीरः ॥ अस्माकं च योऽपि पुत्रस्तथापि ॥
 ४ ॥ युद्धेऽयं युयुतसः ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 ५ ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 ६ ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 ७ ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 ८ ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 ९ ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥
 १० ॥ युधिष्ठिर उवाच ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥ युयुत्सोऽपि युयुधानो विभक्तौ ॥

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ॐ नमो भगवते वासुदेवाय । अथ श्रीकृष्णार्जुनसंवादे ।
 श्रीकृष्ण उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता
 युयुत्सवः मामकाः पाण्डवाश्चैतानि शूराः ।
 तान् वदामि पश्यैष महाबाहो ननु भारत ।
 आद्यं द्रुपदो वीर्यवान् द्रुपदश्च महारथः ।
 भीमार्जुनसमा युधि युधामन्युता वीरवान् ।
 धृष्टकेतुश्चेकितानः कर्णो मल्लिकार्जुनसमा ।
 द्रुपदश्चाभीरुश्च नामैतौ पाण्डवसैनिकम् ।
 युयुत्सुश्छालश्चैव द्रुपदश्चैव महाबली ।
 विक्रान्तः सुमहतीशः पाण्डवसैनिकस्य वै ।
 भीमार्जुनसमा युधि युधामन्युता वीरवान् ।
 धृष्टकेतुश्चेकितानः कर्णो मल्लिकार्जुनसमा ।
 द्रुपदश्चाभीरुश्च नामैतौ पाण्डवसैनिकम् ।
 युयुत्सुश्छालश्चैव द्रुपदश्चैव महाबली ।
 विक्रान्तः सुमहतीशः पाण्डवसैनिकस्य वै ।

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ॐ नमो भगवते वासुदेवाय । अथ श्रीकृष्णार्जुनसंवादे ।
श्रीकृष्ण उवाच । धर्मक्षेत्रे कुरुक्षेत्रे समवेता
अभ्युत्तानाः समायागा मेमांसादिविना ।
नान्यथा युद्धमपि मूर्खानां नृणां मतमिह ।
अर्जुन उवाच । पांडवस्य त्वमेव हृदि निहितः ।
तस्मात्तु त्वं वीर्यवान् ब्रूहि मे सुनिश्चितम् ।
किं करिष्यामीति शङ्कायां नित्यं विभक्तम् ।
तु मे वदस्व हि महाबाहो नन्दनस्य सख्यम् ।
श्रीकृष्ण उवाच । द्रोणमुपासीत तदा ।
तत्रैव पश्येत्स्वामी कुरुक्षेत्रे समवेताम् ।
आचार्यसमागतं वीरांस्तस्य सारथिम् ।
तदा द्रुपद उवाच । धर्मधर्मक्षेत्रे कुरुक्षेत्रे
मल्लयज्ञाः सर्वदाः आचार्यसेवितम् ।
अन्तरिक्षं मम परमात्मन उघटिताम् ।
सर्वान् देवान् प्रपद्ये मामेव संश्रितम् ।
इन्द्राय च वरुणाय च योगेश्वर्य च महामते ।
विधातये च भद्रकालाय च त्रैलोक्येश्वर्य च ।
शक्राय च कुबेराय च गरुडाय च धनुर्धरे ।
सुराय च इन्द्राय च ब्रह्मणे च विश्वेभ्य च ।
सर्वेभ्यो नमस्कृत्य भूमौ स्थितः सदात्मनः ।
प्रणम्य भूतबलैश्चैव तेषां देवैश्च मानुषैः ।
सर्वान् भूतधारिणि त्वं जगद्गुरु महात्मने ।
अहं त्वां प्रणमामि नमोऽस्तु ते महतीम् ।
श्रीकृष्ण उवाच । धर्मक्षेत्रे कुरुक्षेत्रे ।
समवेता अभ्युत्तानाः समायागा मेमांसादिविना ।

ॐ नमो भगवते वासुदेवाय । इति श्रीकृष्णार्जुनसंवादे अर्जुनस्य वचनम् ॥ १ ॥
अथ कुरुक्षेत्रे युद्धम् । अर्जुन उवाच ॥ द्रुपदमुनिर्ब्रह्मविद्यायां युधिष्ठिर उपादिशत् ॥
कुन्तिपुत्र उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुतसः ॥ मामकाः पाण्डवाश्चैव
कीर्यमाना विराट्भीमार्जुनसमा ॥ २ ॥ ॥ ३ ॥ ॥ ४ ॥ ॥ ५ ॥ ॥ ६ ॥ ॥ ७ ॥ ॥ ८ ॥ ॥ ९ ॥ ॥ १० ॥
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ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टाध्याय्ये अष्टमोऽध्यायः ॥ अथ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव किमकुर्वत सज्जना ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टाध्याय्ये अष्टमोऽध्यायः समाप्तः ॥

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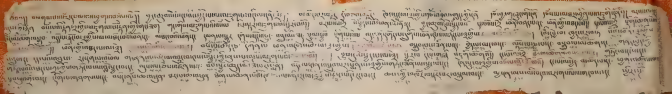
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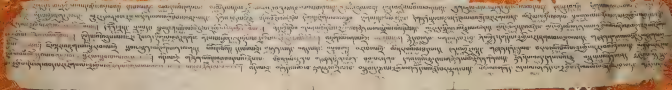
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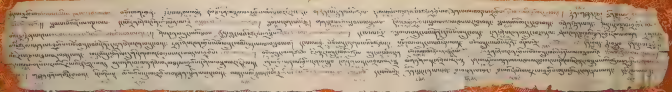
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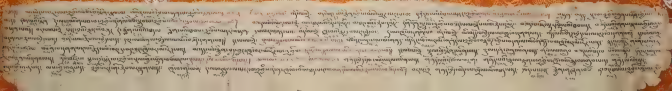


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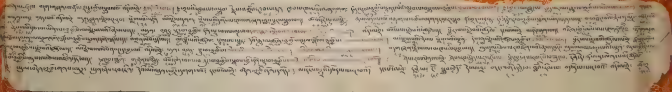


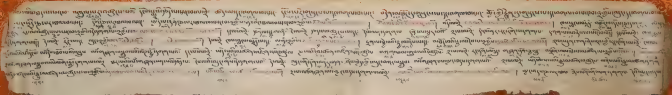


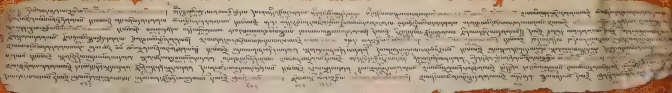


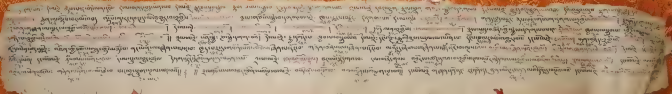
Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is written on aged, slightly discolored paper. The handwriting is dense and fills most of the page. There are several lines of text, with some lines appearing to be part of a list or a series of related statements. The ink is dark, and the overall appearance is that of a historical document.

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Handwritten text in a cursive script, likely from a 19th-century manuscript. The text is written on aged, slightly discolored paper. The handwriting is dense and fills most of the page. The script is a form of cursive, possibly from the United States or Europe. The text is written in a single column, with some lines starting with capital letters. The ink is dark, and the paper shows signs of wear and aging.



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ॐ नमो भगवते वासुदेवाय । इति श्रीकृष्णार्जुनसंवादे अर्जुनस्य वचनम् ॥
 द्रष्टव्यं तत्रैतद्विषयम् । अर्जुनः कुरुक्षेत्रे युद्धे लड्ढः सन् ।
 पश्यन् प्राप्य विराट् । पाशुराद्यैश्च संभ्रितः ।
 शिरसा हस्तपादादिभिः । सर्वैश्चान्नृत्यमानः ।
 पश्यन् महाबलवान् । धर्मधर्मज्ञः प्रह्लादः ।
 उवाच ॥ अर्जुन ॥ द्रष्टव्यं तत्रैतद्विषयम् । अर्जुनः
 कुरुक्षेत्रे युद्धे लड्ढः सन् । पश्यन् प्राप्य विराट् ।
 पाशुराद्यैश्च संभ्रितः । शिरसा हस्तपादादिभिः ।
 सर्वैश्चान्नृत्यमानः । पश्यन् महाबलवान् । धर्मधर्मज्ञः
 प्रह्लादः ॥

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1. The first part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with columns for names and addresses.

2. The second part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with columns for names and addresses.

3. The third part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with columns for names and addresses.

4. The fourth part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with columns for names and addresses.

5. The fifth part of the document is a list of names and addresses of the members of the committee. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list is organized in a table-like format with columns for names and addresses.

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[The following section contains several pages of handwritten text in Devanagari script, which appears to be bleed-through from the reverse side of the page.]

1. Введение
 2. История развития
 3. Теоретические основы
 4. Практические аспекты
 5. Заключение
 6. Список литературы
 7. Приложения
 8. Справочные материалы
 9. Дополнительные сведения
 10. Заключение

Handwritten text in Devanagari script, likely a historical document or manuscript. The text is written in a cursive style and is enclosed within a rectangular border. The content appears to be a formal declaration or a record of a transaction, mentioning various names and dates. The text is written in a cursive style, typical of historical Indian manuscripts. The document is aged and shows signs of wear, with some ink fading and paper discoloration. The text is written in a cursive style, typical of historical Indian manuscripts. The document is aged and shows signs of wear, with some ink fading and paper discoloration.

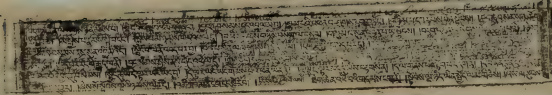
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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it is written in a very formal style. It is a letter of introduction, and it is written to the Congress. It is a letter of introduction, and it is written to the Congress. It is a letter of introduction, and it is written to the Congress.



Handwritten text in a rectangular frame, likely a manuscript or document. The text is written in a cursive script, possibly a historical form of a European language. The frame is bordered by a thick black line. The text is arranged in several lines, with some words appearing to be in a different script or language than others, possibly indicating a mix of languages or a specific dialect. The overall appearance is that of an old, possibly leather-bound, book or document.

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Handwritten text in a rectangular frame, likely a manuscript or document. The text is written in a cursive script, possibly a historical form of English or a related language. The content is dense and spans multiple lines, with some words appearing to be in a different script or dialect. The text is enclosed in a simple rectangular border.

[The page contains several lines of extremely faint, illegible text, likely bleed-through from the reverse side.]

Handwritten text in a rectangular box, likely a manuscript or document. The text is written in a cursive script and is mostly illegible due to extreme blurriness and low contrast. The text appears to be organized into several lines, possibly representing a list or a series of entries. The box is bordered by a thick black line.

[illegible]

Handwritten text in a script, likely Devanagari, enclosed in a rectangular border. The text is arranged in approximately 10 horizontal lines. The script is highly stylized and appears to be a form of shorthand or a specific dialect. The ink is dark, and the background is aged and slightly discolored.

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1. 1945-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1

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॥ श्रीगणेशाय नमः ॥ ॥ श्रीगणेशाय नमः ॥ ॥ श्रीगणेशाय नमः ॥ ॥ श्रीगणेशाय नमः ॥ ॥ श्रीगणेशाय नमः ॥

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१. अथर्ववेदः । २. अथर्वसंहिता । ३. अथर्वश्रौतसूत्रम् । ४. अथर्वगृह्यसूत्रम् । ५. अथर्वब्राह्मणम् । ६. अथर्वपञ्चरात्रम् । ७. अथर्वधर्मशास्त्रम् । ८. अथर्वकौटिल्यम् । ९. अथर्वनीतिशास्त्रम् । १०. अथर्वन्यायशास्त्रम् । ११. अथर्ववैजयास्यम् । १२. अथर्वलघुवैजयास्यम् । १३. अथर्वप्रश्नोक्तम् । १४. अथर्वपरिभाषा । १५. अथर्वविशेषानुशासनम् । १६. अथर्वसंज्ञिकम् । १७. अथर्वसंग्रहम् । १८. अथर्वसूक्तम् । १९. अथर्वसूक्तम् । २०. अथर्वसूक्तम् ।

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[The following text is extremely faded and illegible due to poor scan quality.]

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३
[The text in this section is extremely faint and illegible due to poor scan quality.]

143
[Illegible text in Devanagari script, likely a historical document or manuscript page.]

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 ১০৯। ...
 ১১০। ...
 ১১১। ...
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[illegible]

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|----------------------------------|----------------------------|-----------------------------|-----------------------------|
| <p>॥ ॐ नमो भगवते वासुदेवाय ॥</p> | <p>॥ श्रीगणेशाय नमः ॥</p> | <p>॥ श्रीकृष्णाय नमः ॥</p> | <p>॥ श्रीनारायणाय नमः ॥</p> |
| <p>॥ श्रीगणेशाय नमः ॥</p> | <p>॥ श्रीकृष्णाय नमः ॥</p> | <p>॥ श्रीनारायणाय नमः ॥</p> | <p>॥ श्रीगणेशाय नमः ॥</p> |

